

Outline of the Messages for the Thanksgiving Conference

November 26-29, 2009

GENERAL SUBJECT: THE PRAYER OF THE AGE

Message Five

The Prayer of Administration and the Prayer of Authority

Scripture Reading: Rev. 8:3-5; Matt. 18:18; Mark 11:20-24

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

Matt. 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Mark 11:20-24 And as they passed by in the morning, they saw the fig tree withered from the roots. **21** And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. **22** And Jesus answered and said to them, Have faith in God. **23** Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. **24** For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

I. The incense altar is the center of God's administration, and the prayer offered at the incense altar governs the universe— Rev. 8:3-5:

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

A. The book of Revelation is a book of God's administration, a book of divine execution, revealing the throne of God and the divine administration throughout the universe—4:2-3, 5, 9; 5:6.

Rev. 4:2-3 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne *there was* One sitting; **3** And He who was sitting was like a jasper stone and a sardius in appearance, and *there was* a rainbow around the throne like an emerald in appearance.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 4:9 And when the *four* living creatures give glory and honor and thanks to Him who sits upon the throne, to Him who lives forever and ever,

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

B. In Revelation the executing center of God's administration is actually not the throne but the incense altar, which is directly in front of the throne of God's authority—4:2-3, 5; 5:6; 8:3-5.

Rev. 4:2-3 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne *there was* One sitting; **3** And He who was sitting was like a jasper stone and a sardius in appearance, and *there was* a rainbow around the throne like an emerald in appearance.

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Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

- C. God's administration needs our prayers, which are a response to Christ's heavenly ministry; as we pray He administrates, and as He administrates we pray—Heb. 7:25; Col. 3:1-2; Rev. 5:8; 8:3.

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. **2** Set your mind on the things which are above, not on the things which are on the earth.

Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which *bowl*s are the prayers of the saints.

Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

- D. As another Angel, Christ executes God's administration over the earth at the incense altar by ministering to God as the High Priest with the prayers of His saints, adding His incense to these prayers—vv. 3-5:

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

1. The golden censer signifies the prayers of the saints (5:8), and the incense signifies Christ with all His merit added to the saints' prayers so that their prayers offered upon the golden altar might be acceptable to God—8:3:

Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which *bowl*s are the prayers of the saints.

Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

- a. The incense typifies the resurrected and ascended Christ as the unique One who is acceptable to God—Exo. 30:34-38.

Exo. 30:34-38 And Jehovah said to Moses, Take fragrant spices — stacte and onycha and galbanum — fragrant spices with pure frankincense; there shall be an equal part of each; **35** And you shall make of it incense, a fragrant compound *according to* the work of a compounder, seasoned with salt, pure *and* holy. **36** And you shall beat some of it very fine, and put some of it before the testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy. **37** And the incense which you shall make, you shall not make for yourselves according to its composition; it shall be holy to you for Jehovah. **38** Whoever shall make *any* like it, to smell it, shall be cut off from his people.

- b. The prayer that ascends to God as a sweet-smelling fragrance is God's administration—Rev. 8:4:

Rev. 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

- (1) The incense is our going to God with Christ and as Christ in prayer for God's enjoyment—Exo. 30:34-38.

Exo. 30:34-38 And Jehovah said to Moses, Take fragrant spices — stacte and onycha and galbanum — fragrant spices with pure frankincense; there shall be an equal part of each; **35** And you shall make of it incense, a fragrant compound *according to* the work of a compounder, seasoned with salt, pure *and* holy. **36** And you shall beat some of it very fine, and put some of it before the testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy. **37** And the incense which you shall make, you shall not make for yourselves according to its composition; it shall be holy to you for Jehovah. **38** Whoever shall make *any* like it, to smell it, shall be cut off from his people.

- (2) This kind of prayer simultaneously satisfies God with sweet fragrance and carries out God's economy, God's administration.

2. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration—Rev. 8:5:

Rev. 8:5 And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

- a. The incense ascends to God at the throne of administration, and God answers the saints' prayers; as a result, fire comes

down to earth to execute the divine judgments—vv. 4-5.

Rev. 8:4-5 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

- b. The pouring out of God's answers to our prayers equals God's administration.
- c. This is a picture of the incense altar being the administrating center for God to execute His judgments in His administration—Exo. 30:1-6.

Exo. 30:1-6 And you shall make an altar on which to burn incense; you shall make it of acacia wood. **2** Its length shall be a cubit, and its width, a cubit; it shall be square, and two cubits its height; its horns shall be of *one piece with* it. **3** And you shall overlay it with pure gold, its top and its sides around *it* and its horns; and you shall make a rim of gold around *it*. **4** And you shall make for it two rings of gold under its rim; on its two sides, on its opposite sides, you shall make *them*; and they shall be as holders for poles with which to carry it. **5** And you shall make the poles of acacia wood and overlay them with gold. **6** And you shall put it before the veil that is over the Ark of the Testimony, before the expiation cover that is over the testimony, where I will meet with you.

II. The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24:

Matt. 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Mark 11:20-24 And as they passed by in the morning, they saw the fig tree withered from the roots. **21** And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. **22** And Jesus answered and said to them, Have faith in God. **23** Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. **24** For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

- A. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:

Isa. 45:11 Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come concerning My sons, / And concerning the work of My hands, command Me.

Mark 11:20-24 And as they passed by in the morning, they saw the fig tree withered from the roots. **21** And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. **22** And Jesus answered and said to them, Have faith in God. **23** Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. **24** For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

- 1. The prayer of authority is a commanding prayer—Isa. 45:11 .

Isa. 45:11 Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come concerning My sons, / And concerning the work of My hands, command Me.

- 2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.

Mark 11:23 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

- B. The prayer of authority has two aspects—binding and loosing—Matt. 18:18:

Matt. 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

- 1. Ordinary prayers are prayers that ask God to bind and loose.
 - 2. Prayers with authority are those in which we bind and loose by exercising authority.
- C. Praying with authority is praying the prayer of Mark 11:20-24—a prayer that is directed not to God but to “this mountain”—v. 23:

Mark 11:20-24 And as they passed by in the morning, they saw the fig tree withered from the roots. **21** And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. **22** And Jesus answered and said to them, Have faith in God. **23** Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. **24** For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

Mark 11:23 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

1. A prayer with authority does not ask God to do something; rather, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—v. 23.

Mark 11:23 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God's authority—Exo. 14:15-27.

Exo. 14:15-27 And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward. **16** And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground. **17** And I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen. **18** Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen. **19** And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. **20** And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night *to them*. Thus one did not come near the other all night. **21** And when Moses stretched out his hand over the sea, Jehovah caused the sea to go *back* by a strong east wind all the night and made the sea dry land; and the waters were divided. **22** And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left. **23** Then the Egyptians pursued; and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea. **24** And at the morning watch Jehovah looked down upon the camp of the Egyptians *from* within the pillar of fire and of cloud and threw the camp of the Egyptians into confusion. **25** And He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians. **26** And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen. **27** And Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.

3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the *kingdom* of our Lord and of His Christ, and He will reign forever and ever.

Rev. 12:10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

- D. When the church prays with authority, it rules over Hades—Matt. 16:18:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1. The church has the authority to rule over every satanic thing.
2. The church should subdue all the activities of the evil spirits by means of prayer and should exercise dominion through prayer—Luke 10:17-19; Matt. 18:18.

Luke 10:17-19 And the seventy returned with joy, saying, Lord, even the demons are subject to us in Your name. **18** And He said to them, I was watching Satan fall like lightning out of heaven. **19** Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

Matt. 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

- E. If we would pray the prayer of authority, we must first submit to God's authority ourselves; unless we submit to God's authority with respect to His position and to His authority in our daily living and in all practical matters, we cannot pray with authority—Isa. 45:11; 1 Pet. 5:6; Rev. 22:1.

Isa. 45:11 Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come concerning My sons, / And concerning the work of My hands, command Me.

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

F. The prayer of authority has heaven as its starting point and earth as its destination—S. S. 4:8; 6:10; Eph. 1:22-23; 2:6; 6:18:

S.S. 4:8 Come with me from Lebanon, *my* bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

S.S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

Eph. 1:22-23 And He subjected all things under His feet and gave Him *to be* Head over all things to the church, **23** Which is His Body, the fullness of the One who fills all in all.

Eph. 2:6 And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

1. A prayer with authority is prayed from heaven to earth; it begins from a heavenly position and goes downward from heaven to earth—2:6.

Eph. 2:6 And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

2. To pray downward is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to proclaim with authority that all God's commands should be accomplished—Matt. 6:9-10.

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; **10** Your kingdom come; Your will be done, as in heaven, *so* also on earth.

G. The position of prayer is ascension, and the authority of prayer is also ascension; all prayers in ascension are prayers of authority—Eph. 2:6; 1:22-23:

Eph. 2:6 And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Eph. 1:22-23 And He subjected all things under His feet and gave Him *to be* Head over all things to the church, **23** Which is His Body, the fullness of the One who fills all in all.

1. The prayer of authority is the prayer by one who is able to give out commands by standing in the position of ascension—Isa. 45:11.

Isa. 45:11 Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come concerning My sons, / And concerning the work of My hands, command Me.

2. If we are in the position of ascension, our prayer will be equal to God's administration; it will be the executing of His commands—Rev. 8:3-5.

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

H. When we come to the point where we have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, we are on the throne, reigning with the Lord—Eph. 2:5-6; Rev. 3:21; cf. Ezek. 1:26:

Eph. 2:5-6 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) **6** And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

1. At this time, our prayer is not only an authoritative prayer but also a reigning prayer, and our prayer becomes God's administration, the execution of God's rule—Rom. 5:17, 21; Matt. 18:18; Rev. 8:3-5.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Matt. 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Rev. 8:3-5 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. **4** And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. **5** And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.

2. If we are willing to learn, we will arrive at a place where we can utter such prayers for the fulfillment of God's eternal purpose—Eph. 1:10-11; 3:9-11.

Eph. 1:10-11 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; **11** In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:9-11 And to enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, **10** In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, **11** According to the eternal purpose which He made in Christ Jesus our Lord,